

T H E B R A H M A V Â D I N.

“एकं सत् विशावहुधावदन्ति.”

“That which exists is One: sages call it variously.”—*Rigveda*, I. 164. 46.

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MITRA AND VARUNA.

1. O Mitra and Varuna, you uphold three shining celestial worlds, three heavens, and three realms of earth. Growing strong, you guard the Kshatriya Indra's form and the undecaying ordinance.

2. O Mitra and Varuna, through you the cows yield the refreshing drink, and the rivers pour out the sweet water. There stand separately the three steers of the three worlds shining with brilliance and holding the fertilizing moisture.

3. I invoke at dawn the goddess Aditi, I invoke at noon when the Sun is up. I pray to you in the sacrifice, O Mitra and Varuna, for wealth, for sons, for sons' sons, for prosperity, and for happiness.

4. O ye divine Adityas who are upholders of the shining heaven and earth, O Mitra and Varuna, even the immortal gods do not impair your everlasting ordinances.

Rigveda. V. 69.

In this hymn the division of the visible universe into three worlds, and each of these again into three parts, is worth noticing.

The steers in the second verse are interpreted to mean the fire (Agni) on earth, the wind (Vayu) in the atmospheric region, and the sun (Sūrya) in the sky. It may be that the reference is to the three-fold manifestation of Agni in the three regions of the world as fire, as lightning, and as the sun.

In the third verse we are given to understand that the invocation of gods and goddesses for worship at dawn, at noon, and perhaps at sunset also was an ancient practice of the Indian Aryas. The words *aditi Sūryasya* in this verse have been understood to mean *at the time of sunrise*.

Let it be observed how in the last verse it is stated that the eternal order of nature cannot be violated by even the gods themselves.

MANAGER'S NOTICE.

The Manager of the Brahmavādin begs to inform the subscribers who are in arrears that if their subscriptions are not remitted before the 15th of April next, some issue of the journal after that date will be sent to them by V. P. P.

Notes and Thoughts.

Professor Max Müller has again been kind enough to favour us with a letter in which he says—"I have read with great pleasure the numbers of the *Brahmavādin* which you have kindly sent me. What I like is the spirit of pure Hinduism, more particularly Vedāntism, unadulterated

by so called Theosophy. More than देवजिज्ञासा (the desire to know gods and occult powers) you want ब्रह्मजिज्ञासा (the desire to know the *Brahman*). You do not want योगः (Yoga) as if it meant संयोगः (mystic union) or संभोगः (ecstatic joy); you want समत्वं (balanced equanimity of mind and peace-loving harmony of the heart), because there is only एकः (One) and अद्वितीयः (He is without a second).....

.....I read the paper on *Upas*; I am not quite convinced by it, but it is a very difficult subject." We heartily thank the Professor for the advice he has given us and wish to assure him that, although we have no kind of quarrel with the 'so called theosophy' and theosophists, we find both it and them to be too occult for our understanding. It is our declared policy to propagate 'the spirit of pure Hinduism' in open day-light without any resort to the more or less dark shadows of occultism and mystic magnetism; and in the editorial columns of the very first number of the *Brahmavādin* may be found the following statement of our view in regard to the matter:—"The sublime rationality of the Vedānta can allow the roughest handling of it, without the slightest injury to itself; and although it is sometimes spoken of as *Rahasya*, *Guhya*, as something secret and hidden, it stands in no need of mystic justification."

"Religion, true religion, harmonizes science and philosophy; a false religion is a sort of mania more dangerous than anything on earth."—The *Arena*.

I perceive no power either in the friends or foes of science to resolve it into spiritual negation. It can neither become the slave of superstition nor the bar to sentiment and ideal vision. It refuses to be ruled by the hostile supernaturalist, who imagines that development theory must involve atheism. It must no less distinctly decline the proposal of the student of nature to banish in the name of law itself, "what we call spirit and spontaneity," from human thought.

What Eastern contemplation could foreshadow, Western vigor and grasp of things will have to deliver out of its limitations, old and new, by bringing the unities of races and sciences and faiths, to serve, now that their day too has come, this eternal desire of the soul.—S. Johnson.

Correspondence.

NEW YORK, January 31st, 1896.

Om Namō Bhagavate Rāmakrishṇāya.

Greetings and blessings to our brethren in India.

Praise and thanks to the Lord for permitting me to be the messenger of the happy news to you that our great cause is constantly advancing. Wider and wider spreads the light of truth brought to this country by our beloved teacher, larger and larger grows the number of his followers, deeper and deeper take root his sublime teachings in the hearts of truth-loving men and women.

The first series of free Sunday lectures given by the Swāmi at Hardman Hall came to a close, and the result exceeds all expectation. The large hall could not hold the great number of people attracted by the very name of the speaker, and hundreds had to be turned away for want of standing place. The wonderful effect of these lectures upon the audiences can best be estimated by the ever increasing number of those who attend the class lessons and who now average over a hundred in each class. These classes held twice daily require all the Swāmi's care and attention, and it is only with reluctance that he accepts invitations for lecturing outside. His lectures before the Metaphysical Society in Brooklyn, and the People's Church in New York were, as usual, well attended and highly appreciated. In February he will lecture before the Metaphysical Society at Hartford, Conn., and the Ethical Society, Brooklyn, where his numerous followers are eagerly anticipating the pleasure of his coming.

On Sunday, February 9th, the Swāmi begins his second series of free lectures on the following topics:—1. Bhakti-Yoga. 2. "The Real and the Apparent man." 3. "My Master, Śrī Rāmakrishṇa Paramahansa." As Hardman Hall proved too small to accommodate all the people eager to hear the "lightning orator," it has been found necessary to rent a larger hall at Madison Square Garden, with a capacity of over fifteen hundred. Still, judging from the wide-spread interest manifest in all circles of society in regard to the "Hindu monk" and his teachings, this large hall may also prove too small for the purpose.

At the close of these lectures the Swāmi will accept an urgent invitation extended to him repeatedly by the Harvard University to lecture before the Graduate Philosophical Club, which is the leading philosophical organization at Harvard; and then visit Baltimore, Detroit, Chicago and other cities to lecture and gather around him his adherents for solid work in the future.

Our new *Sanyāsins*, Abhayānanda and Kripānanda, are now beginning to assist the Swāmi in his great task. Though quiet and attracting less attention, their work in spreading the sublime teachings of their master is persistent and accompanied with success. Abhayānanda holds well attended classes on the Vedānta Philosophy in Brooklyn, and Kripānanda, at the head-quarters, teaches lessons on *Rāja-Yoga* and *Bhakti* to classes of beginners.

K.

The Brahmavadin

SATURDAY, 14TH MARCH 1896.

MODERN SCIENCE AND THE VEDÁNTA.

Both science and philosophy have to do with the theory of things in general. Science, in its most comprehensive significance, means an organised and well arranged knowledge of external physical and internal psychical phenomena, as well as of the relations between phenomena. Philosophy, or Metaphysics more properly speaking, does not deal so much with the appearance of things, as with what they are in their essence and reality. The subject-matter of metaphysics is the thing-in-itself while that of science is the thing-as-it-appears. Our mental constitution is such that from the thing-as-it-appears we have to reason on to the thing-in-itself, this latter in its absolute unconditioned state being unknowable to man. The passage from science to philosophy, or, in other words from physics to metaphysics is, therefore, a natural one; and to thinking minds that are ever subject to the "torment of the unknown," even the most complete set of scientific generalisations regarding phenomena and their relations does not give the full and final solution of the problem of the universe. It is not mere curiosity that is the cause of this never-ceasing "torment of the unknown" which has been troubling the mind of man from the very first moment of his advent upon earth. Consciously or unconsciously man has all along been made to think that his life here is real and earnest, and that how he lives his life cannot altogether be a matter of indifference either to him or to others. This sense of seriousness in regard to the conduct of life has impelled man from the earliest of times to make earnest endeavours to order his life from time to time in complete accordance with his own knowledge of the truth of things. When both physics and metaphysics are thus brought to bear upon the ideal of human conduct and the purpose of human life, religion at once comes into existence as the most potent factor in moulding the history of the human race. It is not meant by this that during the period of the childhood of mankind metaphysics, religion, and morality were all differentiated from one another so as to make the nature of their inter relation clear and intelligible to all those whose lives were unde-

nably influenced by them. It is only very recently that man learnt how practically to distinguish between metaphysics, religion, and morality; and all along religion has been to him the living embodiment of all the metaphysical and ethical truths he has been able to acquire from time to time.

Thus we may see at once that science is vitally related to religion through metaphysics. Even in the earliest period of human history man was given to philosophise about the reality as well as the appearance of things. The nature of his knowledge of the appearance of things determined the nature of what he considered to be the reality of things. The grandeur, variety, and changefulness of nature appear to have impressed him early. It is no wonder that man first saw in nature much mighty power manifesting itself through innumerable agencies that were all apparently unconnected with one another; and these manifestations of the energies of nature often affected the very core of his heart holding sway over his whole life by means of keenly and intensely felt pleasure and pains. To him nature was full of innumerable conscious agents, who, though invisible, were very real and were actuated by feelings and motives akin to those which he himself felt and entertained. This way of man's looking upon nature has been spoken of as Animistic; and Animism represents early man's metaphysical synthesis and explanation of physical phenomena. When man sees a separate mind associated with every striking physical phenomenon, his religion must be polytheistic, his worship propitiatory, and necromantic and his prayers supplicatory. Such anthropomorphic polytheism is one of the earliest forms of religion to be met with in the history of many ancient peoples. As man's knowledge of nature advances he sees order and law reigning where he, in his ignorance, believed much contradiction and clashing of opposing interests and wills to be in existence. With the recognition of order and law in nature by man polytheism is bound to disappear; but it does so only slowly. Greek and Roman polytheism flourished for some time under the protecting shadow of social, political, and religious institutions, even after the recognition of law and order in nature by the thinkers among the people. In Indian Vedic literature we may notice emphatic expressions of faith in law, truth, and immortality side by side with the worship of more than one deity. This state of affairs nowhere can continue long; for the improved knowledge of nature necessarily leads to a revised formulation of the metaphysical basis of religious faith. When law and order

reign in nature, how can there be behind nature many independent and conflicting wills? If there are to be many wills, surely one must be supreme in authority over all the others; otherwise the maintenance of the observed order in the universe will become impossible. Or all the wills behind nature get merged into one; and instead of many gods there comes into existence an only one God. But this monotheism in its earlier stages is also anthropomorphic, lending support to the mechanical conception of the universe which makes of God an extramundane personality whose function it is to guide and superintend the working of the universal machine. However, even monotheism of this kind gradually loses its narrow anthropomorphism and becomes quite sublime. But the philosophical synthesis of any form of pantheism is higher still.

Lessing has some very interesting remarks in his *Education of the Human Race* on this subject:—"That which education is to the individual, revelation is to the race. Education is revelation coming to the individual man; and revelation is education which has come, and is yet coming, to the human race. It was impossible for savage man to attain to the sublime conception of an Infinite One demonstrating Himself in everything. Polytheism and Idolatry are the natural beliefs of uncultured humanity, and therefore must not be condemned. In progress of time, men became capable of conceiving the idea of monotheism; yet their One God was but an anthropomorphic creation of their own, inasmuch as they could not conceive the idea of Him caring for any race but their own, and believed that the rest of the world must be ungoverned by Him; it was only their own little spot that could be worthy of His consideration. But how far was this conception of the One below the true transcendental conception of the One, which reason learnt to derive, so late with certainty, from the conception of the Infinite One?" We need not say that the monotheism which puts its faith in an Infinite One demonstrating Himself in everything is surely a form of pantheism; and this kind of pantheistic monotheism, so to call it, is according to Lessing the latest achievement of human reason in transcendental philosophy and religion. Other German philosophers also hold similar opinions. The history of the development of philosophy and religion in all parts of the world substantially justifies this conclusion of more than one famous German philosopher of recent times; and all history well understood worthily demonstrates the gradual evolution of divine truth in the field of human consciousness and human activity. "The God whom I seek

in history," says Herder, "must be the same as the God in nature; for man is only a small part of the universe, and his history, like that of the grub, is closely interwoven with the cell in which he lives. In this history, therefore, all the laws of nature, involved in the nature of the case, must have validity; and so far from setting them aside, God, having established them, reveals Himself *in them* in their mighty power with a beauty unchanging, wise, and beneficent." Hegel also is of the same opinion and sees in the history of religion the gradual development of the revelation of God to man.

In this gradual growth of divine revelation the rational spirit of man guided by advancing scientific knowledge and thought has been of great value as a helpful agent; and, as mentioned above, the general conceptions of science mould the fundamental thoughts of metaphysics, and these in their turn form the very foundations on which religious ideals rest. What then is the effect of modern science on religion? In undertaking the examination and study of the things-as-they-appear, science assumes them to be real in so far as their relations among themselves are concerned, and proceeds on the supposition that the law of causation is of universal applicability, and that the laws of nature are uniform and true for all time and in all places. Nothing that has occurred in the marvellous progress of modern science has tended to contradict these fundamental axioms on which all our methodised present-day knowledge of nature depends; on the other hand every new discovery, every fresh peep into the vast region of the unknown, goes to strengthen more and more our belief in their validity. From this results one great advantage to religion, namely, that it is sooner or later sure to be taken away at once and for ever from the hands of wonder-workers and other dealers in all kinds of antiquated superstitions. Science does not deny that there are more things in heaven and earth than are dreamt of in our philosophy, and that truth itself is stranger than the strangest fiction; science not only knows that the region that still remains unexplored by her is vast beyond all that we can imagine, but she is also well aware of the fact that there are regions in this divinely ordered universe which she cannot explore at all. Nevertheless science calls upon man not to get dismayed and surrender his spirit of reason in the presence of mere spectres, and not to believe that possibility means the same thing as probability, and that this again means the same thing as proved reality; and she undeniably has the highest authority to do so. Superstition of all kinds dies hard, but the

sword which cuts its highly elastic throat is that of science. We are not ignorant of the fact that when science thus kills cherished superstitions she is often spoken of as materialistic and atheistic. Nevertheless her work is to clear religion of all its rubbish, and it is one of her purposes to present to man the golden truth of divine reality in an altogether unalloyed condition.

Among the grandest achievements of modern physical science three generalisations are of the highest interest and usefulness to the philosopher and the student of religion. They are (1) the molecular constitution of matter and its conservation, (2) the conservation of energy, and (3) the theory of evolution. These scientific truths, as we may well call them, throw much valuable light on questions of philosophy and religion, and certainly cause philosophy to be other than materialistic and religion to be other than atheistic. "It seems to me," says Huxley in his essay on *Science and Morals*, "pretty plain that there is a third thing in the universe, to wit, consciousness, which, in the hardness of my heart or head, I cannot see to be matter or force or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force. In the second place, the arguments used by Descartes and Berkeley to show that our certain knowledge does not extend beyond our states of consciousness, appear to me to be as irrefragable now as they did when I first became acquainted with them some half century ago. All the materialistic writers I know of who have tried to bite that file have simply broken their teeth." In the same way in which physical science enables us to explain all physical phenomena by reference to matter and energy, psychological science tells us that we have to explain all psychical phenomena by reference to the principle of consciousness. And matter, energy, and consciousness are, therefore, the three ultimate principles on which rest all our analyses and knowledge of ourselves and of nature. These ultimate conceptions of science do not destroy religion; they do not banish God from His Universe in the way in which some wrongly think they do. "The student of nature," says Huxley elsewhere in the same essay, "who starts from the axiom of the universality of causation, cannot refuse to admit an eternal existence; if he admits the conservation of energy, he cannot deny the possibility of an eternal energy; if he admits the existence of immaterial phenomena in the form of consciousness, he must admit the possibility, at any rate, of an eternal series of such

phenomena; and if his studies have not been barren of the best fruit of the investigation of nature, he will have enough sense to see that when Spinoza says, 'Per Deum intelligoens absolute infinitum, hoc est substantiam constantem infinitis attributis'—(By God I understand an absolute infinite Being; this is an unchangeable essence with infinite attributes)—the God so conceived is one that only a very great fool would deny, even in his heart."

Modern science then is neither materialistic nor atheistic, but is clearly pantheistic. Paul Deussen is of opinion that every complete philosophical system must contain four chief parts, namely, theology, cosmology, psychology, and eschatology; and that in the Vedānta all these four parts exist. We have the scientific and equally philosophical authority of Huxley to say that the theology of modern science cannot take cognisance of an extra-mundane God, but can well afford to be pantheistic. And Spinoza's absolute infinite Being, which is unknowable in its essence to man, has been pointed out by Max Müller to be the same as the *Brahman* of the *Upanishads*, wherein it is declared that the *Brahman* is not in reality what this world worships but is something which, while being the only essential reality, is inaccessible to human thought and words. Vedāntic cosmology believes in a "never-ceasing new creation of the world," and creation here does not mean the production "of the material world by an immaterial cause performed in a certain point of time after an eternity elapsed uselessly." Vedāntic creation is either a new manifestation or a new modification of the old reality which is the one absolute infinite Being and which has been so manifesting itself from the beginning of time; and it is too plain to need pointing out that our modern scientific theories of the conservation of matter and of the conservation of energy lend an overpowering support to this Vedāntic view. The fact of our having to believe in consciousness as something other than a mere function of configurations of matter and energy gives a very strong probability of truth to Vedāntic psychology and its theory of the soul, particularly if we bear in mind that it is this principle of consciousness through which we know, as we do, both matter and energy. The theory of evolution gives us not only the conviction of the unbroken sequence of the order of natural phenomena, but also enables us to understand what may be called the rationality of the Universe, that, in the words of Hegel, "the actual is the evolution of the absolute Reason in and through nature and history." If evolution gives us the method of the phenomenal manifestation of Divine Reason, the more and more

effective association of consciousness with matter and motion in organisms of ever growing perfection in nature cannot be without its eschatological meaning, without a purpose in regard to the destiny of the soul. The Vedānta believes that this association is intended for the attainment of the perfection and freedom of the soul. Does not the theory of evolution studied in its entirety, and understood as an intentional unfolding of Divine Reason, make the Vedāntic view of the final destiny of the soul very probable? Although many deficiencies may have to be made up and many details to be modified here and there, the central pillars of the Vedānta rest positively on the rock of truth, and are not at all in danger of being in any way injuriously affected by the advancing tide of human reason.

BHAKTI-YOGĀ.

BY ŚW'AMI VIVE'KANANDA.

(Continued from page 155.)

Who is *Īśvara*? जन्माद्यस्ययतः "From whom is the birth continuation and dissolution of the universe," He is *Īśvara*—"the Eternal, the Pure, the Ever Free, the Almighty, the All-Knowing, the All-Merciful, the Teacher of all teachers", and above all "सर्वेश्वरः अनिर्वचनीय प्रेमस्वरूपः"—"He the Lord is of his own nature inexpressible Love."

These certainly are the definitions of a personal God. Are there then two Gods? The "not this, not this," the *sat-chit-ānanda*, existence-knowledge-bliss, of the philosopher, and this God of Love of the *Bhakta*? No, it is the same *sat-chit-ānanda* who is also the God of Love, the impersonal and personal in one.

It is always to be understood that the personal God worshipped by the *Bhakta* is nothing separate or different from *Brahman*. All is *Brahman* the one without a second: only *Brahman* as unity or absolute is too much of an abstraction to be loved and worshipped; so the *Bhakta* chooses the relative aspect of *Brahman*, that is, *Īśvara*, the supreme ruler.

To use a simile: *Brahman* is as the clay or substance out of which an infinite variety of articles are fashioned. As clay they are all one; but form or manifestation differentiates them. Before ever one of them was made they existed potentially in the clay, and, of course, they are identical substantially; but when formed, and so long as the form remains, they are separate and different: the clay mouse can never become a clay elephant, because as manifestation, form alone makes them what they are, though as unformed clay they are all one. *Īśvara* is the highest manifestation of the absolute reality, or, in other words, the highest possible reading of the absolute by the mind. Creation is eternal, so is *Īśvara*.

In the fourth *pāda* of the fourth chapter of his *Sūtras*, after stating the almost infinite power and knowledge which will come to the liberated soul, Vyāsa makes the remark that none however will get the power of creating, ruling, and dissolving the universe, because that belongs to God alone. In explaining this *Sūtra* it is easy for the dualistic commentators to shew how it is impossible that a subordinate soul, *jīva*, can ever have the infinite power and total independence of God. The thorough dualistic commentator Madhwa deals with this passage in his usual summary method by quoting a verse from the *Varāha-Purāna*.

In explaining the same passage the commentator, Rāmānuja, says: "This doubt being raised, whether among the powers of the liberated souls is included that unique power of the Supreme One of creation, etc., of the universe and even Lordship of all, or without that, the glory of the liberated consists only in the direct perception of the supreme one, we get as an argument the following:—"It is reasonable that the liberated get the Lordship of the universe, because the Scriptures say, 'He attains extreme sameness with the Pure One', because, as the scriptures say that he attains to extreme sameness with the Supreme One, and that all his desires are realized. Now extreme sameness and realization of all desires cannot be attained without the unique power of the Supreme Lord of governing the universe. Therefore, to attain the realization of all desires and extreme sameness with the Supreme we must admit that the liberated get the power of ruling the whole universe." To which we reply that the liberated get all the powers except that of ruling the universe. Ruling the universe is guiding the form and life and desires of all sentient and non-sentient beings except the liberated ones from whom all counteraction of His own nature has ceased, and who enjoy the glory of the unobstructed perception of the *Brahman*. This is proved from the scriptural text, 'From whom all these things are born, by whom all that are born live, unto whom they, departing, return; ask about It, that is *Brahman*.' If this quality of ruling the universe be a quality common even to the liberated, then this text would not apply as a definition of *Brahman*, expressing His rulership of the universe. The uncommon alone has to be specially defined; therefore,—'Being alone, beloved, existed in the beginning, the One without a second. That saw, I will give birth to the many. That projected heat.'—'*Brahman*, indeed, alone existed in the beginning. That One evolved. That projected a blessed form, the *Kshatra*. All these gods are *Kshatras*: Varuna, Soma, Rudra, Parjanya, Yama, Mṛityu, *Īśāna*.'—'*Ātma*, indeed, existed alone in the beginning; nothing else vibrated; He, seeing, projected the world; He projected the world after.'—'Alone *Nārāyaṇa* existed; neither *Brahmā* nor *Īśāna*, nor the *Dyāvā*—*Prithvī*, nor the stars, nor water, nor fire, nor Soma nor Sun. He did not take pleasure alone. He after His meditation had one daughter, the ten organs, etc.,—in texts like these and others

as,—‘who living in the earth is separate from the earth, who living in the *Atman* etc., the *Srutis* speak of the Supreme One as the subject of the work of ruling the universe.....Nor in these descriptions of the ruling of the universe is there any position of the liberated soul by which he may have the ruling of the universe ascribed to him.”

In explaining the next *Sūtra*, “If you say it is not so, because there are direct texts in the Vedas in evidence to the contrary, these texts refer to the glory of the liberated in the spheres of the subordinate deities,” says Rāmānuja.

This also is an easy solution. Although the system of Rāmānuja admits the unity of the total, within that totality of existence there are eternal differences. Therefore, for all practical purposes this system also being dualistic, it was easy for Rāmānuja to keep on the distinction between the personal soul and the personal God very distinct.

We will now try to understand what the great representative of the Advaita School has got to say on the point. We will see how the Advaita system maintains all the hopes and aspirations of the dualist intact and at the same time propounds its own solution of the problem, in consonance with the high aspirations of divine humanity. Those who want to retain their individual mind even after liberation and remain distinct will have ample opportunity of doing so and enjoy the qualified *Brahman*. These are they who have been spoken of in the *Bhāgavata Purāna* as “O king, such are the glorious qualities of the Lord that these sages whose only pleasure is in the Self, from whom all bondages have fallen off, even they love the Omni-Present with the love that is for love's sake.” These are they who are spoken of by the *Sāṅkhyas* as getting merged in nature in this cycle, after attaining perfection, to come out in the next as lords of world-systems. But none of these ever becomes equal to God (*Īśvara*). Those who attain to that state where there is neither creation nor created nor creator, where there is neither knower nor knowable, nor knowledge, where there is neither I nor Thou nor He, where there is neither subject, nor object, nor relation, “there, who is seen by whom?”—such persons have gone beyond everything, beyond “where words cannot go nor mind,” which the *Srutis* declare as “not this, not this”; but for those who cannot, or will not attain this state, there will inevitably remain the tri-une vision of the one undifferentiated *Brahman* as nature, soul, and the interpenetrating sustainer of both—*Īśvara*. So when Prahlāda saw not himself, he found neither the universe nor its cause; it was to him one infinite, undifferentiated by name and form; but as soon as he remembered that he was Prahlāda there was the universe before him and with it the Lord of the universe—“the repository of an infinite number of blessed qualities.”

So it was with the blessed *Gopīs*. So long as they had lost sense of their own personal identity, they were all Krishna, and when they began again to think of him as the One to be worshipped, then they were *Gopīs* again, and immediately

तासामात्रिभूच्चोरि स्मयमानमुखाम्बुजः पीताम्बरधरः स्वग्निसाक्षान्मन्मथमन्मथः “Unto them appeared Krishna with smile on his lotus face, clad in yellow robes and having garlands on the embodied conqueror (in beauty) of the god of love.” (*Bhāgavata Purāna*).

Now to go back to our Āchārya Sankara: “Those”, he says, “who by worshipping the qualified *Brahman* attain conjunction with the Supreme Ruler preserving their own mind; is their glory limited or unlimited? This doubt arising, we get as an argument:—Their glory should be unlimited, because of the scriptural texts “They attain their own kingdom”—“To him all the gods offer worship”—“Their desires are fulfilled in all the worlds.” As an answer to this, Vyāsa writes ‘Without the power of ruling the universe.’ Barring the power of creation, etc., of the universe, the other powers such as *animā*, etc., are acquired by the liberated. As to ruling the universe, that belongs to the eternally perfect *Īśvara*. Why? Because He is the subject of all the scriptural texts as regards creation, etc., and the liberated souls are not mentioned in any connection with creation, etc. The Supreme Lord, indeed, is alone engaged in ruling the universe. The texts as to creation, etc., all point to Him. Also there is given the adjective “ever perfect.” Also the Scriptures say that the powers *animā*, etc., of others are from the search after, and the worship of, God. Therefore they have no place in the ruling of the universe. Again on account of their possessing their own minds it is possible that their wills may differ and that, whilst one desires creation, another may desire destruction. The only way of avoiding this conflict is to make one will subordinate to the other. Therefore the conclusion is that the wills of the liberated are dependent on the will of the Supreme Ruler.”

Bhakti, then, can be directed towards *Brahman*, only in his personal aspect. अव्यक्ताहि गतिर्दुःखं देहवद्विवाप्यते “The way is more difficult for them whose mind is attached to the Absolute!” for *Bhakti* is floating along with the current of nature. True it is that we cannot have any idea of the *Brahman* which is not anthropomorphic, but is it not equally true of everything we know? The greatest psychologist the world has ever known, Bhagavān Kapila, demonstrated ages ago that consciousness is one of the elements in the make-up of all our objects of perception and conception, internal as well as external. Beginning with our own bodies and going up to *Īśvara*, every object of perception is this consciousness plus whatever else it may be, and this unavoidable mixture is what we call reality. Indeed it is, and ever will be, all of the reality that is possible for the human mind to know. Therefore to say that *Īśvara* is unreal, because He is anthropomorphic, is sheer nonsense. It sounds very much like the occidental squabble on idealism and realism, which tremendous-looking quarrel has for its foundation a play on the word real. The idea of *Īśvara* covers all

the ground ever denoted and connoted by the word real, and *Īsvara* is as much real as anything else in the universe, and the word real means nothing more than that.

(To be continued)

A SHORT ACCOUNT OF THE VEDĀNTA PHILOSOPHY ACCORDING TO ŚĀṆKARA.

Translated from Dr. Deussen's *System des Vedānta*.

By A. W. SMART.

(Continued from page 158.)

IV. PSYCHOLOGY.

24. *The only reality is the soul.* Whilst recognising all that life of being around us, all names and forms of which the world consists, as a deception arising from ignorance, as a mere illusion, like to a dream, yet there is one point in the universe where these considerations have no application: this point is our soul, our own self (*ātman*). The existence of this self cannot be demonstrated, because it is itself the underlying basis of every demonstration; nor can it be denied, for whilst denying its existence is taken for granted. What is the nature of this soul or inner self, the sole foundation of all certainty? How is it related to *Brahman* which comprehends in itself all existence?

25. *Identity of soul with Brahman.* The soul cannot be different from *Brahman*, because besides *Brahman* there is no being; (2) it cannot be regarded as a transformation of *Brahman* because *Brahman* is unchangeable; (3) and still less is it a part of *Brahman* because *Brahman* has no parts. Nothing remains then but to conclude that the soul is identical with *Brahman*, that each one of us is the all-unchangeable *Brahman*, without parts and comprehending in itself all being.

26. *The soul from the metaphysical standpoint.* It thence follows that whatever can be asserted of the indivisible *Brahman* can also be asserted of the soul. The soul, as *Brahman*, is in its nature pure spirit, (*chaitanya*), and all those negative attributes whose object it is to guard *Brahman* against representations which might limit its being, are also applicable to the soul. Thus the soul like *Brahman* is (1) omnipresent (*vibhu, sarvagata*), or as we should say spaceless, (2) all-knowing and all-mighty, (3) neither acting (*kartri*), nor enjoying (including suffering—*bhoktri*.)

27. *The soul from the empirical standpoint.* If the true nature of the soul may be thus determined it follows that everything which gainsays this nature is only superimposed by *Avidyā*. Through these superimpositions or *upādhis* having their foundation in a false knowledge, and to which, as we saw, everything belongs that conditions bodily existence, the soul in its *samsāra* state may be said to be (1) neither all-penetrating nor omnipresent, but as dwelling within the limited

space of the *manas*, in the heart; (2) neither all-knowing nor all-mighty. Its real omniscience and omnipotence become latent through the *upādhis*, as the light and heat of fire may be said to be latent in the wood. And (3) lastly the soul by its union with the *upādhis* is condemned to an active and enjoying state (*kartri* and *bhoktri*) and its entanglement in the *samsāra* is conditioned by these two states; for the works of one life must be atoned for by the enjoyment and works of the next following life and similarly for that life and so on to eternity.

28. *The Upādhis.* This uncommencing and unending *samsāra* depends on the fact that the true nature of the soul is hidden by the *upādhis* imposed by *Avidyā*. These *upādhis*, making of *Brahman* individual, active and enjoying souls, are, besides all relations and things of the outer world and the gross material body which returns at death to the elements, the following: (1) the *Manas* and the *Indriyas*, (2) the *Mukhya-prāna*, (3) *Sūkshma Sarīra*. To this unchanging physical apparatus, with which the soul remains clothed from eternity to the time of final release is added, (4) a changeable element, which we will call the moral set. We must now consider these *upādhis* separately.

29. *Manas and Indriyas.* Whilst the gross body (*deha-kārya-kāraṇa-saṅghāta*) and its organs (*karana*), as eyes, ears, hands, feet, &c., perish at death, the functions of these organs conceived as separate entities remain united, with the soul to all time. These are the *Indriyas* (the powerful) which the soul stretches out around during life, like feelers, and withdraws again into itself at death. On them depend the two sides of conscious life, knowledge and action. The soul has five means of knowledge (*jñāna-indriyas*); sight, hearing, smell, taste and feeling and five means of action (*karm-indriyas*); seizing, moving, speaking, procreating and evacuating. These ten *indriyas* generally called after the names of the corresponding organs of the gross body, are governed by a central organ, the *manas*. The *manas* forms ideas, from the data furnished to it by the *jñānendriyas* (*manasā hi eva paśyati, manasā kṛinoti*) and also permits the execution by the *karmendriyas* of whatever the will may command. The *manas* includes what we call understanding and the conscious will. The *indriyas* pervade the whole body whilst the *manas* the size of a thumb-tip, dwells in the heart and in the *manas* dwells the soul, filling its whole circumference and only separable at the time of final release. The soul, through the organs to which it is bound by ignorance becomes doer and enjoyer but always remains apart from them in their round of activity, as a perceiver (*apalabdhin*), a passive spectator (*sākshin*) only. The soul then in spite of its emersion in the activity of the world remains uncontaminated thereby.

30. *Mukhya Prāna.* The soul seems to be less intimately connected with the *mukhya prāna* than with the *manas* and *indriyas*. In the Upanishads the expression *mukhya-prāna* appears to designate the breath in the mouth, whilst in the Vedānta system it has come to mean 'the breath of the very life.' As *manas* and the *indriyas* are functions of

knowledge and action hypostasized as special entities so *mukhya-prāna* on which they all depend, is an hypostasis of empirical life itself, conditioned by its five branches, *prāna*, *apāna*, *vyāna*, *samāna*, and *udāna*. Of these *prāna*, is the cause of exhalation; *apāna* of inhalation; *vyāna* is that which supports life, when the breath is momentarily suspended; *samāna* is the principle of digestion. These four sustain life whilst *udāna* brings it to a close when conducting the soul out of the body by one of the 101 principal arteries. By the same road the *manas*, *indriyas* and *mukhya-prāna* depart with the soul. As they are during life the forces which rule the bodily organs so after the death of the gross body they are the seed from which at a new birth the bodily organs again spring up.

31. *Sūkshma Sārīra*. As the soul carries with it the seed of the bodily organs in the *indriyas*, so it carries the seed of the body itself in the form of the 'subtle body,' or as it is often described by Sankara *dehābhijāni bhūta-sūkshmanī*, that is the subtle parts of the elements constituting the seed of the body. How these subtle elements are related to the gross elements is not very clearly explained. The subtle body thus formed is material (*tanutva*) and yet transparent (*svachchatva*). For this latter reason it is not visible when the soul leaves the body. On it depends animal warmth; the coldness of the corpse is due to the departure of the subtle body in company with the other organs of the soul.

32. *The moral set*. To the physical organism (*manas*, *indriyas*, *mukhya-prāna*, *sūkshma-sārīra*) attached to the soul through all time, in life and death, and which appears never to change, is united, as companion in the migrations, a changing *upādhi*; this is the moral set. It consists in the collected treasure of works performed during life (*karma-śraya*) and with the physical substratum (*bhūta-śraya*), or subtle body accompanies the soul as a moral substratum (*karma-śraya*) and determines of necessity the future state of being in regard to its enjoyments and suffering as well as its activity.

33. *Special states of the soul*. There are four states of the soul the waking, the dream, the deep sleep and death states. In the waking state the soul dwelling in the heart and in union with the *manas* consciously rules over the body by the help of the *manas* and *indriyas*. In the dream state the *indriyas* repose whilst the *manas* remains active and the soul, encompassed by the *manas* and the *indriyas* which have retreated therein, travels through the veins of the body and then experiences dreams fashioned from the impressions (*vāsana*) of the waking state. In the state of deep sleep the union of the soul with the *manas* is dissolved; the *manas* and *indriyas* now repose, retreating into the veins or pericardium and thence into the *mukhya-prāna*. The activity of the latter however continues whilst the soul freed from its *upādhis* enters into *Brahman* in the ether of the heart. As the soul without the *upādhis* is *Brahman* itself, this entry into *Brahman* is only another way of expressing the complete freedom of the soul from the *upādhis*. From this passing absorption into

Brahman the soul, on waking, again returns with all its individual characteristic to its previous state.

V. SOUL-MIGRATION.

34. *Departure of the soul from the body*. At the time of death the *indriyas* in the first place enter into the *manas*, then the *manas* into the *mukhya-prāna*, then the *mukhya-prāna* into the soul with the moral set attached and lastly the soul enters into the *sūkshma-sārīra*. When these are all united in the heart, the point of the heart becomes light, in order to lighten the road, and the *udāna* conducts the soul with the *upādhis* out of the body. The soul which has acquired wisdom (lower) passes out by the central artery of the head (*mārdhanyā-nāḍī*, later called *sushumna*); the ignorant soul however passes through the 101 remaining arteries of the body. (The soul possessing the higher wisdom does not depart as we shall see hereafter). After this the paths diverge; the ignorant and active soul travels by the *Pitriyāna* or father's road; the soul possessing the lower wisdom enters on the *Devayāna* or god's road; the ignorant and inactive soul, that is the wicked, is excluded from both these roads.

35. *Fate of the active souls*. The *Pitriyāna*, which is intended for those who possess neither the higher nor the lower wisdom of *Brahman*, but who practise good works, leads the soul to the moon where these works are rewarded. The stations in this road are the following:—(1) Smoke, (2) Night, (3) The half of the month in which the moon wanes, (4) the half of the year in which the days shorten, (5) The world of the fathers, (6) Ether, (7) The moon. In the moon souls enjoy intercourse with the gods as a reward for their works and for as long as these are not exhausted. Only a part of these works are thus exhausted; another part remains (*anuśaya*) and is only worked out in the next birth. Which are included in one or the other category is not explained. After the works which find their reward in the moon have been exhausted the soul descends. On this downward path the stations are (1) Ether, (2) Wind, (3) Smoke, (4) Clouds, (5) Rain, (6) Plants, (7) Semen, (8) The mother's womb. At all, the soul is only a guest and is to be distinguished from the elements and souls through which it passes. After reaching the womb corresponding to its merit it enters once again on a life on earth.

36. *The fate of the wicked*. (Hell and the Third place). The wicked who neither possess knowledge nor works do not ascend to the moon; their fate is however not clearly indicated. Sankara refers in one passage to punishment in the seven hells of Yama, in another to a 'Third place' in which they are reborn as lower animals. He does not explain the connection between the two. Although the wicked are excluded from life in the moon yet are there some who have conducted themselves well there, who return and are born again in one of these higher castes and others, whose conduct there has been bad, are reborn as patials and animals. It may be possible to reconcile these differences by explaining them as so many steps in the expiation of good and bad works.

37. *Fate of the pious worshipper (Devayāna).* From those who are good by works and who honour the old Vedic cult of sacrifice must be distinguished those who, though adhering to the teaching regarding *Brahman*, yet are not able to raise themselves to the full knowledge of the identity of their souls with *Brahman* and do not regard *Brahman* as the soul dwelling within themselves, but regard him as a god separate from themselves and therefore to be worshipped. Possessors of this lower wisdom (*aparā-vidyā*), that is the worshipper of the lower *Brahman* of attributes (*aparam saṁnam*) all go (with the exception of those who have worshipped *Brahman* under a symbol (*pratīka*), after death by the *Devayāna* to the lower *Brahman*. The stations of this road are variously given, but Śāṅkara weaves them into a whole. According to the Chand., Brih., Kaush., the following regions are traversed by the soul of the lower wisdom. (1) Flames, (*Agniloka*), (2) Day, (3) The half of the month in which the moon waxes, (4) The half of the year in which the days lengthen, (5) The year, (6) *Devaloka*, (7) *Tāpalo*, (8) The Sun, (9) The Moon, (10) Lightning. These stations are neither to be regarded as sign posts on the road nor as places of enjoyment, but as guides of which the soul has need in as much as it cannot make use of its organs which are now all rolled into one. Whilst these are to be regarded as man-like, god-like leaders of the soul, yet on its entrance into lightning, it is taken possession of by 'a man who is yet not like a man' (*puruṣomānavaḥ*) and conducted through (11) *Varunaloka*, (12) *Indraloka*, (13) *Prajapatiloka* to *Brahman*. This *Brahman* is to be understood as the lower *Brahman* of attributes, who is self-created (*kārya*) and consequently perishes at the destruction of the world. In the world of this *Brahman* souls enjoy *aśvarya*, lordship, consisting in a god-like omnipotence, circumscribed however within certain limits but including the power of realising all wishes. The *manuṣ* serves as the organ of enjoyment, whether the *manuṣ* can make use of the *indriyas* carried with it appears doubtful. Such omnipotence includes also the power of vivifying many bodies at the same time among which the soul distributes itself by division of its *upādhis*. Although this lordship (*aśvarya*), attained by those who have entered *Brahman* by *Devayāna*, has an end and only lasts till the destruction of the world, yet the scripture says of them "for such there is no return." We must therefore assume that the higher knowledge (*saṁyagdarsana*) is imparted to them in the world of *Brahman* and that thus at the destruction of the world, when the lower *Brahman* perishes, they enter into the 'eternal perfect *Nirvāṇa*.' This method of entering *Brahman* is called *kramamukti*, release by 'moving forward' or perhaps 'release by steps' because accomplished by the intermediate step of heavenly lordship. Besides this method of release we have the more direct release or salvation of the wise, which may be attained here on earth and which we now proceed to consider.

VI. RELEASE OR SALVATION.

38. '*From knowledge comes release.*' The question of the possibility of release from individual existence, the corner stone of the Vedānta as of other Indian systems, sets out with the pessimistic idea that all individual existence is a misery. This idea is expressed in the Veda "What is different from him is full of sorrow"—"Yes joyless are these worlds" and frequently by Śāṅkara. The idea is however not so accentuated as one might suppose. How is release (*mokṣa*) from the bond (*bandha*), of existence possible? Not through works; for good as well as bad works require expiation, condition a new existence and are the original cause of the continuance of *samsāra*. Not through moral purification (*saṁskāra*) for such is only of use to a being subject to change whilst the *ātman*, the soul, whose release is in question, is unchanging. Hence release cannot be effected by becoming anything or by the being driven by something, but only by the knowledge of something, which is already present, but which is now hidden by ignorance; '*From knowledge comes release*' (*jñānān mokṣa*). When the soul is recognised to be *Brahman*, by 'That thou art' not by 'that thou wilt be,' release immediately follows. The knowledge of the identity with *Brahman* and union with the universal soul takes place at the same time.

39. *Knowledge comes from the grace of God.* The *ātman*, in the knowledge of which release consists, is no other than the subject of our intellect. For this reason *ātman* is not recognisable by ordinary means 'Thou canst not be the seer of what is seen' and so on. It cannot be searched for and treated like an object; the knowledge of it cannot be arbitrarily obtained, not even by searching the scriptures, which serves only to clear away the mysteries surrounding the knowledge. Whether the *ātman* shall be recognised depends, as the knowledge of every object, on whether it shows itself to us and consequently by itself. In the lower wisdom, therefore, where the *ātman* is regarded as a personal God, knowledge is a grace of God; in the higher wisdom, as *ātman* cannot be treated as object, all further enquiry of the cause of knowledge is futile.

40. *Means helping the acquirement of knowledge.* Religious practice, however, recognises certain means (*sādhana*) whereby the knowledge of *ātman* is furthered. Thus the study of the Vedas and the four requirements are demanded from the seekers after wisdom. These requirements are (1) Discrimination between the eternal and non-eternal substance. (2) Renunciation of the hope of reward in this world and hereafter. (3) The attainment of the six means; peace of mind, restraint, renunciation, patience under suffering, concentration of thought and faith. (4) Desire for release. Besides these means of instruction, works and meditation serve in a more general sense as aid towards obtaining knowledge. Works indeed can not give this knowledge but are helpful (*sahakārin*) towards its attainment and especially useful

removing obstacles standing in the way. Under obstacles may be mentioned passionate love, hate, etc. Works have not in the scheme of salvation a meritorious but rather, a curative significance (*nirabhisandhin*). Works which serve as means towards knowledge are partly external (*bāhya*) and partly internal (*pratyāsanna*). Amongst external helps are enumerated, the study of the Vedas, sacrifice, alms, expiation, fasting, and are only to be employed till knowledge has been acquired. In contrast to these, the inner helps endure after knowledge has been reached; they are peace of mind, restraint, renunciation, patience under suffering, concentration of thought. With works pious meditation (*vipāsanā*) also serves as means. It consists in the devout searching of scripture, of such passages as *Tat tvam asi* for instance and, like threshing of corn, is to be continued till knowledge appears like the grain. The process requires a longer or shorter time according to the amount of difficulties or doubts with which one is burdened. With the attainment of the higher knowledge further meditation becomes unnecessary as it has served its purpose. The meditation, however, belonging to the service of works necessary for the lower knowledge, must be practiced till death and the thoughts in the hour of death are of importance towards the determination of the fate of the soul in the next life. The demeanour of the body at the time of meditation in the case of the higher knowledge is a matter of indifference. Meditation in the service of works, however, is not to be practised standing nor lying down, but in a sitting posture.

41. *Annihilation of works.* Knowledge consists in the immediate intuition (*anubhava*) of the identity of the soul with Brahman. He who has attained this and with it the conviction of the nothingness of the phenomenal world and the soul migrations will discover that all his past works have been annihilated and that they obstruct him no longer. Good as well as evil works are thus annihilated, since both require their expiation, and cease to exist when *Samsāra* ceases. The wise man has now acquired the knowledge "that Brahman, in opposition to what I before conceived as his nature of doer and enjoyer, is in reality neither doer nor enjoyer either in past, present, or future time, that Brahman I am, and therefore I was not in before time either doer or enjoyer, nor am I so now nor ever will be." With the annihilation of activity is also recognised the annihilation of the fruit thereof belonging to the still existing body. The wise man is now just as little moved by the sufferings of his own body as by those of any one else and he who still feels pain has in truth not yet attained to perfect knowledge.

42. *Abolition of all duties.* As for the wise man there is no world, no body, no further sufferings, there is also for him no further obligation to action. For all that he will do no evil, for false illusion, the cause of all action good or bad, has been annihilated. Whether he performs any more works or not is a matter of indifference, whether he does

them or not, they are not his works and do not cling to him. It is difficult to say if rules of conduct, expressing themselves in justice and love, are necessary for the wise man who has acquired the knowledge that he himself is Brahman. Such rules may be found in the Bhagavadgītā, but not in the writings of Sankara.

43. *Why the body of the released still endures.* Knowledge burns up the end of works, so that there no longer remains any material for further births. However, the knower cannot annihilate works, of which the seed has already germinated—that is those works whereby the present life-course is fashioned. It is for this reason that the body still endures, even after the awakening (*prabodha*) has been fully completed; just as the shreds of a pot still roll on, though the pot, of which they form parts, has been broken. But this circumstance of the body is a mere illusion; the knower cannot remove it though it ceases to deceive him. In the same way a man with diseased eyes sees two moons though he is perfectly aware that there is only one.

44. *Absorption of the knower into Brahman.* After works, whereof the fruit has not yet appeared, have been annihilated by knowledge, and those, whereof the fruit pertains to this present existence, have come to their term with the completion of the present life, full and eternal release comes to the knower at the moment of death; the spirits of his life do not depart, but he is Brahman and into Brahman is he absorbed." "As streams flow into and vanish in the ocean, losing name and form, so does the wise soul, resigning name and form, pass into the heavenly and supreme Spirit."

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